1:Dobrizhoffer M-5 (ca. 1760) 1822
514 Abipon 514

621 722 157 one daring to accuse them of cowardice, though no one could be ignorant that fear prompted their departure, security their return.

622 721 Whenever a cacique determines upon undertaking an excursion, a public drinking-party is appointed. [273] Heated with that luscious beverage, prepared from honey or the alfaroba, they zealously offer their services to the cacique, who invites them to war, sing triumph before the victory with festive vociferations, and, (who would believe it?) diligently execute when sober, what they promised in a state of intoxication. 431 622 That love is kindled by love, as fire by fire, and that friends are gained by liberality, are trite proverbs in Europe, and have been experienced by us in our long commerce with the Abipones. A cacique who seldom gives a repulse will have numerous, obedient, and affectionate hordesmen. Kind words or looks, the marks of good-will, avail but little amongst the savages, unless accompanied with beneficence. They require at the cacique's hands whatever they take it into their heads to wish for, believing that his office obliges him to satisfy the petitions of all. 431 622 If he denies them anything, they say he is not a captain, or noble, and [558] insolently bestow upon him the disgraceful appellation of wood-Indian — *Acami Lanaŕaik*. 626 The cacique has nothing, either in his arms or his

1:Dobrizhoffer M-5 (ca. 1760) 1822
SI4 Abipon SI4

clothes, to distinguish him from a common man, except the peculiar oldness and shabbiness of them; for if he appear in the street with new and handsome apparel, just taken out of his wife's loom, the first person he meets will boldly cry, Give me that dress, *Tach cauê grihilalgi;* and unless he immediately parts with it, he becomes the scoff and the scorn of all, and hears himself called covetous and niggardly. Sometimes, when they came to ask a great favour of me, they would stroke my shoulder, and say in a sweet tone, You are indeed a captain, Father; by which honourable appellation they wished me to understand that it was unlike a captain to refuse a man any thing. As those things which they asked me for were not always in my possession, nor could indeed be found in any shop at Amsterdam, I told them I was no captain, that they might bear a refusal with good humour, and attribute it to poverty, not to ill-nature. But it was all in vain. They construe a Father's excuse into a falsehood, and exclaim, not without much laughter on both sides, What a liar, what a miser you are! I found that those caciques had abundance of followers who were active and successful in the acquirement of booty, free from sordid avarice, and fond of displaying an unbounded liberality towards their hordesmen. Kaapetraikin and Kebachin had

1:Dobrizhoffer M-5 (ca. 1760) 1822
514 Abipon 514
514

A 431 555 622 crowds of soldiers in their service, because they were distinguished for dexterity and assiduity in depredation; the same men, when decrepit with extreme age, inadequate to undertaking excursions, and consequently poor, found none but relations continue in their hordes.

A 562 622 I must not omit to mention that the Abipones do not scorn to be governed by women of noble birth; for at the time that I resided in Paraguay, there was a high-born matron, to whom the Abipones gave the title of *Nelaʼeycatè*, and who numbered some families in her horde. Her origin, and the merits of her ancestors, procured her the veneration of others. A G 622 648 The Catholic kings themselves, and their governours, acknowledge the rank of the caciques of every nation, and dignify them with the title of nobility, prefixing the word *Don* to their names, according to the Spanish fashion. It is also customary, throughout the whole of Spanish America, for the Indian caciques, after they have received baptism, and sworn allegiance to the Catholic king, to retain, and transmit to their posterity the dominion they possessed when savage, over the savages subject to their power: which is also observed amongst the Guaranies, with this provision, however, that the caciques themselves and the Indians under their authority, are obliged to

1:Dobrizhoffer M-5 (ca. 1760) 1822
SI4 Abipon SI4

the Abipones are bathed in sweat, the otters' skins, from not being dressed, exhale, I confess, a by no means balsamic odour. On coldish nights they are used for counterpanes. These skins and cloaks, when worn by use, generally serve to wrap and cover infants, and, when they have no linen in the house, to bind up wounds.

In former ages the Americans preferred nakedness to clothing so greatly, that they refused or threw away the garments offered them by the Europeans. Now, however, the ardour with which the Paraguayrian Indians seek fine dresses exceeds belief. Give them a handsome hat, some pieces of red linen or cloth, or a string of glass-beads, and they will pay you the profoundest homage and obedience. Day and night did the Abipones pester us with the following petition: Give me a dress, father! *Pay! Tachcauĕ hihilalk*, or *aapaĕaik*. There is no surer method of gaining the hearts of the Indians than giving them clothes. No American colony will abound in Christian inhabitants, unless it also abound in sheep and oxen; the wool of the former being necessary to clothe, and the flesh of the latter to feed the bodies of the Indians. If both or either of these articles be wanting, they will return to their